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THE
FALL OF LUCIFER,
OR THE
ORIGIN OF EVIL.

....BY....

E. T. SMETS.

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THE FALL OF LUCIFER,

OR

THE ORIGIN OF SIN.



PART I.

In the dim ages of the past, before this world begun
Revolving on its axis, or circling 'round the sun ;
Before the earth's creation, when cosmic dust and void
In space it lay, our maker was quite otherwise employed.

For systems vast, formed by him, revolved then in space sublime,
Filled with surging millions who yet knew naught of crime,
Yet were not perfect, for from out the depth of ignorance sprung
Each creation, for all are ignorant when young,
And he who ignorant is may oft transgress same law
Yet remain pure and holy even as he was before.
It was thus with them, they lived quite willing to obey
Their teacher, Christ, who at that time held undisputed sway.

The son of God ; yes, even him whose blood has since sufficed
To redeem the world ; the son of God, yes even him, our Christ,
They loved and honored him, for he had taught them all they knew,
Had answered all their questions, and always answered true.
He was their teacher and their guide, their father and their friend ;
His word was law in all disputes, his judgment was the end.

He was the first formed by the hand of God,
 His foot the first to press the bright green sod,
 His ears the first to hear, his eyes the first to see,
 His lips the first to offer praise to God's high majesty.
 Begotten—not created—he into existence sprung,
 Filled with his father's wisdom, who is old, yet ever young.

PART II.

Many were formed, soon after, Christ taught them to be wise ;
 Taught them to use their brain, their hands, their eyes,
 To think, to comprehend and comprehending, do,
 The beautiful to see and seeing love it, too,
 In tree or shrub or creeping vine or in the sparkling dew.

Thus it was then, and even now might thus have been
 All mankind, pure and holy, free from the stain of sin,
 A judge who was perfection, a people who were true
 Unto each other, therefore each one receive his due.
 But lo! through pride and ignorance, one spirit fell away
 From God, and his example led many more astray.

And this was how it happened: All men learned then as now,
 Some fast, some slow, while some just wondered how
 Their brethren learned—advanced so fast—while they
 Stood idly by like sticks or stones or senseless lumps of clay.
 All knowledge comes from God, but only those obtain
 The riches of God's wisdom who work with might and main.

This being so: then, as now, men different pathways trod.
 The farmer, like the preacher, his knowledge gets from God ;
 We all learn what we wish to learn, their world was much like ours,
 But Christ their teacher was and his knowledge increased their powers.

Some learned quite fast, but Lucifer learned faster than them all :
 The knowledge of the wisest, compared with his, was small.
 With keenest zest he did his best to learn still more and more,
 Few wonders in creation his thoughts failed to explore.

Before his brethren wondered, lo! he knew the reason why
 Water should flow, or worlds revolve or planets cleave the sky

And hold their wondrous course each year, their path the same ;
The reason why he knew before the reason had a name.

He could answer every question that his brethren might propound.
From the simplest thoughts conceived by them to those the most
 profound ;

Before they had conceived them, lo ! he the answer knew ;
His judgment never failed to grasp and solve each problem true.

His brethren wondered at his wit, and soon feared to dispute
His words, be it about the world, about the trees, the fruit,
About the grass so fresh and green, or about the rushing stream,
His knowledge seemed sufficient, his judgment seemed supreme.

Yes, seemed supreme, for always Christ did agree with him
In all things, from revolving worlds to the shaking of a limb
When strong winds shook the forest trees, or earthquakes shook
 the ground ;

This being so, they all agreed his knowledge was profound.

He in his turn surveyed them and seen how far behind
They were, and deeply wondered that they should be so blind.
He felt himself above them, therefore did them despise,
And the contempt he felt for them he scarcely could disguise.

PART III.

Now at this time all spirits were clothed in flesh, were men,
For as we live those spirits lived in those ages then.
They lived, they studied, learned all things as we do in our day,
But unlike us, did not die nor did they pass away.

While in the flesh all spirits their thoughts have power to hide
Each from the other, but not so beyond life's surging tide,
For not more plain our thoughts would be if written on a scroll,
For thought and thought alone the language of the soul.

It was as a man that Lucifer his thoughts had power to hide,
But what more stubborn to control than overpowering pride,
And pride founded in justice, for all men stupid were
Compared with him, excepting Christ, among those millions there.

No spirits then existed who could mankind lead astray,
Else were their lives as the lives of mankind in our day.

PART IV.

Christ knew the thoughts of Lucifer and to him said:
The living trees in growing draw their strength from the dead,
But men in learning wisdom draw it from the living stream
That flows from God eternal, they receive as though they dream.

They ask the question, why is this? and then they stop to think.
The answer seems to be their own, they do not know they drink.
Should one drink deeply then he says, I did the question solve;
He thanks not him who made all things and caused worlds to revolve.

Now some drink deeply and some less, therefore some learn quite slow,
For they must ask the question if they would the answer know;
Therefore despise them not for they your brethren are,
And however far you travel they can travel quite as far.

They have but to ask the question and then stop to think,
The stream it is eternal and they can likewise drink.

Lucifer heard Christ through, then did his proud head bend
And said: oh Christ, thy words are just, but has knowledge then an
end?

In time will I cease to learn and idle stand
While those who were behind close up on every hand,
When I no more can learn and cease to try?
If this were so could life have charms, if so pray tell me why?

Christ answering said: True knowledge has no end,
Yet to an equality does all things tend
For all God's creatures, that they may
Find friends and equals wheresoe're they stray.

An example let this be to thee.
Would you not be lonely were it not for me,
Now were there thousands with whom you might converse,
Would your state be better or would it be worse?
Therefore rejoice that they your brethren be.
And that although once blind, now, that you see.

PART V.

Lucifer was convinced and did rejoice,
And thanking Christ he lifted up his voice
And praised him for the wisdom he had shown,
Saying, in thee I must a master own.

Your wisdom is transcendent, you have conquered me,
But when, dear Christ, will I your equal be,
When will I know as much, when be as wise as thee?

Christ answered him and said: Lucifer, I pray
Ask not such questions, walk in wisdom's way,
Be not ambitious, love your fellow man,
Seek not self glory, follow a nobler plan.

All men are ignorant born, be it your place to teach.
All men would learn; unto your brethren preach,
Deliver lectures on ever theme
And teach them things of which they scarcely dream,
Do all these things, but never strive to be
As great as him who teaches thee.

For it is a false ambition to self glory seek,
Men should humbly think and humbly speak.
All knowledge comes from God, it's not your own,
It's not a gift from him, it's but a loan.

For they who think but listen and listening hear a voice,
This voice instructs the listener, the listener does rejoice;
The problem solved the listener knows not he heard God speak.
Yet so it is, God's glory alone should mankind seek.

No man is great but he who fills his place,
And not to do so is a deep disgrace.
Through mans' understanding God teaches what is right;
He who is taught yet does not do does evil in God's sight.

Seek not then for glory which will be your own,
Let your light shine but shine for God alone.

Your ambitious pride misleads you, learn humbly to speak
And think, for he alone is great who does perfection seek.

You listen in moody anger and with a lowering brow,
I thought to spare you, but I see I must speak plainly now.
When you were ignorant did I not you teach?
What evil doctrine did I ever preach?

Therefore pray trust me when I say to thee
That you my equal can never be.
Oh Lucifer, I pray thee throw aside your pride
And like a younger brother stand here by my side ;
You still rebel, I see it in your mind.
Throw aside your pride or be forever blind,
For blind indeed is he who will not learn.
Who hears God's voice, yet does his teaching spurn

PART VI.

An angry flush swept o'er the brow of that great angel then.
Who dost thou make thyself? he said. Are you above all men?
Will not that law you but applied to equalize us all
Govern you too, will not it's weight upon your shoulders fall?

Will you not reach that limit you but now assigned to me,
And when I know as much will I not then your equal be?
The same power formed us both alike in every way,
Why then should you forever hold undisputed sway?

It's true, you were the first formed by that power
That formed us all, born at an earlier hour,
But why should this, I allow I fail to see,
Give you the least pre-eminence over me?
How do I know if what you say is true,
Give me some proof why I should bow to you?

Christ answering said: Oh Lucifer, hear me once more I pray.
Know you not then that virtue holds full sway,
That he who sins, however high he be,
In sinning shows his rank stupidity?

All knowledge comes from God and therefore truth,
Becomes the greatest or the least, forsooth,

And he who teaches aught that is not true
Dishonors the spirit, be it me or you.

Then if an untruth I have told I soon must fall
Until I stand dishonored before all,
But if the truth I've spoken, this, time will show
Unto all those who in age and wisdom grow.

Therefore pray trust me when I say to thee
That what you wish can never be.
Could you understand, how gladly then would I
Explain all things, tell you the reason why.

PART VII.

Remarks by the author.

All men are ignorant born, it was ever so
All men would learn; in age and wisdom grow.
Now he who learns is he who sees the light,
We need a teacher to direct us right.
Of ourselves we nothing know,
Without a seed no plant can grow.

Lucifer therefore did not know if what Christ said was true.
He always the truth had spoken, but would he this always do?
Lurked there then no ambition in his breast
To always be the greatest and the best?
Did Christ not wish to keep the rest behind,
That his might always be the ruling mind?

No man can judge one who knows more than he,
Nor can he guess what his knowledge may be,
How great it's power, how vast is its extent
Beyond his own, which God to him has lent.

Therefore Lucifer did not know if what Christ said was true.
Christ gave no proof nor did he wish him to,
For if it was true, quite plainly he could see
That he to Christ must subject always be.

Therefore not wishing to believe it true
He nourished this evil and this evil grew,
And here his thoughts are now revealed to you.

PART VIII.

Perhaps Christ knows all things and perhaps not,
 Perhaps unto his height I've nearly got,
 Perhaps he knows this well, and would keep me down,
 Therefore on my ambition he does frown.

What knowledge has he got that I do not possess?
 Why I can never be as great as him I cannot guess.
 He learns the most who most does knowledge prize,
 That bird flies farthest which swiftest cleaves the skies.

That leaves its nest at the first sign of day
 And on untiring wing pursues its way,
 And onward flies until the shades of night
 Have blotted every object from its sight.

That bird I'll try to be when I have farther flown,
 More knowledge have than Christ; then will he have to own
 Me as his master. To my bretheren I
 Will say I have rebelled, tell them the reason why.

Tell them the reason why, but told in such a way
 That while I seeming tell the truth I lead their minds astray.
 Unhappy indeed would I be if I should have no friend,
 Wit against wit, we then will see who conquors in the end.

Then a meeting of all his brethren Lucifer did eall,
 And the wisest in creation did crowd within the hall.
 As he stepped upon the platform the vast concourse grew still,
 And as he spake his words did all with wonder fill.

For he told them concisely what Christ to him had said,
 How those who were behind would o'ertake those ahead,
 Yet that he was not bound by that same law,
 He always would be head, they subjects, nothing more.

This seems unjust to me, I therefore to you speak.
 Why should not we the selfsame objects seek

As Christ does seek? Where does his greatness lie,
What does he know at present more than I?

I know about the trees, the fruits, the flowers,
The seasons in different spheres, their fleeting hours.

I draw my knowledge from the selfsame source ;
Should he stand still while I pursue the course
Of learning? surely he is blind
Who thinks Christ then would not be left behind.

As it is with me it is with all of you,
What I do now you also soon may do
When you have learned ; now therefore tell me why
In what, if anything, is Christ greater than I?

The best learned there, who 'round Lucifer pressed,
The same ambition held within their breast,
Therefore they wished to see as he did see,
To sometime rise—not subjects always be.

Therefore they Christ and Lucifer compare ;
Both were above them, like the sunlit air.
They saw no difference, both they knew were wise,
And both alike oft filled them with surprise.

No difference could they see, nor did they wish to see
Why Lucifer to Christ should always bend the knee.
Therefore they said : your logic has sufficed
To prove to us you are as great as Christ.

Through all God's vast creation this schism spread,
Many followed their blind teacher and thus astray were led ;
Blindly were they led astray by their blind guide,
For the author of all evil is ignorance, and pride,
Another form of ignorance leads many minds astray :
They claim that which belongs to God, and thus are cast away.

PART IX.

Now among those angels who held an honored place,
Was one whose greatest pleasure was God's handiwork to trace

In all created things, and his cheeks did flush with shame
For his brethren when they rebelled—and Michael was his name.

He was present at a meeting which Lucifer addressed,
And he heard him speak contemptuously of him he loved the best—
Of his beloved teacher. Then Lucifer said: we
would hear some friend of Christ, if any here there be.

None yet had dared to answer Lucifer the great;
If doubts they had none yet had dared those doubts to state,
Humbly they held aloof nor dared oppose the power
Of this evil-minded angel, who gained converts every hour.

Thus when Lucifer requested some friend of Christ to rise
And answer him, Michael looked to see if any one more wise
Than he would rise to answer, but when all kept their seat
He restrained himself no longer, but rising to his feet,

And filled with indignation at what he both saw and heard,
He stepped forth from the listening throng and said: My friends,
one word.

Think not I place my knowledge above him who standeth here;
His always was the place to teach and mine the place to hear.

But have you forgotten that Christ 'gainst whom you would rebel,
Was the teacher of the first who e're on earth did dwell?
That Christ always had great wisdom, ever seemed all things to
know

About the stars in heaven or about the earth below?

That he always spoke with power, always spoke as one who knew;
The centuries have come, have gone, his words have all proved true.
Did he e're refuse to answer, did he ever make mistake
In telling us why worlds revolve, or why the earth does quake
When mountains vomit forth their spleen; in these or anything,
In great or small, can one mistake be brought against our king?

Is one amongst us like him, even Lucifer, the great?
Was he never mistaken, did he never foolish prate
When he was young, before he learned grave wisdom from our king?
Shall we now against our teacher such an accusation bring?

That he has lied unto us, for he cannot ignorant be.
He lie! Our holy teacher! He who taught both you and me:

He who taught us to love wisdom, who taught us to love truth,
And now to stoop to falsehood, this is too much, forsooth.

What e're he says is true, whatever it may be,
Proclaim he himself my Lord, my God, I humbly bend the knee.
He is the living truth, from his law I will not swerve;
Christ is my teacher and my king and him alone I serve.

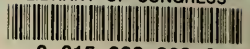
Inspired by God, thus Michael proclaimed Christ's high estate,
He knew not that the heavens upon Christ's word did wait
To hurl down swift destruction, should Christ his head but nod;
He knew not that Christ indeed was the great son of God,
That if he but wished it the very heavens would fall,
The worlds dissolve and darkness and chaos swallow all.

When Michael ceased the humble did glorify Christ's name,
While the proud and ambitious felt themselves filled with shame,
For what he said was true, this they could not deny,
Yet they persisting in their crime would not Christ glorify.

With Michael now the humble forevermore will stand
With Christ, their holy teacher, a bright and glorious band,
While they who by ambition led against Christ to rebell
Lost all their former happiness and thus were cast into hell.

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